

CHRISTIAN NEWS FROM ISRAEL

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This Bulletin provides information on the Christian Communities in Israel. It contains a chronicle of Christian events, contributed by representatives of the Churches concerned, and information regarding the Government's policy towards its Christian citizens. It also contains items of documentary interest.

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THE FEAST OF SAINTS PETER AND PAUL 1951 IN ISRAEL

The Feast of Saints Peter and Paul was celebrated with particular solemnity in Jaffa on June 29th. In fact, Jaffa is the city where, according to the Acts of the Apostles (9 and 10), St. Peter restored Tabitha (Dorcas) to life and had the vision of the unclean animals. This year the Custos of the Holy Land himself came to Jaffa to celebrate mass at the old Franciscan monastery, and with him a group of Franciscan Fathers from the Old City.

In Jerusalem, mass was celebrated in the chapel of the monastery of St. Pierre de Sion, called "Ratisbonne," and a sermon service was held there in the evening. On the eve of the feast, the monumental building was brightly illuminated and its lights were visible far and wide. A tradition was thus restored which the monastery had maintained for over fifty years on the feast of its patron Saint and which had been interrupted in 1940, during the war, for security reasons. The floodlighting equipment was lent by the Municipality of Jewish Jerusalem and by the local Y.M.C.A.

SAINT PIERRE DE SION — "RATISBONNE"

(By the Reverend Father P. de Condé)

The establishment of the Monastery and Trade School of Saint Pierre de Sion was the third and last bold enterprise of Father Marie Alphonse Ratisbonne (*) in the Jerusalem area. Having founded two orphanages for girls — "Ecce Homo" on the Via Dolorosa and "St. John in Montana" at Eyn Kerem — he realized that an educational institution for boys must follow. A trade school, training its pupils as craftsmen, appeared to be most indicated. He submitted his project to his elder brother, Father Theodore Ratisbonne, for whom he had an almost filial respect, and the latter, who resided in Paris, gave his sanction.

To add the burden of this third institution to the two existing ones — exclusively supported by the charity of Christians abroad, who were continuously appealed to — seemed to be challenging human

(*) Alphonse Ratisbonne was the younger son of a well-to-do Jewish family of Strasbourg who, like his elder brother Theodore, embraced Catholicism and devoted his life to religious activities in the Holy Land. It may be of interest that, as early as 1876, Father Alphonse was alive to the fact that Judaism was far from being dead. In an article published by him at that time in "Cahiers de Sion" he wrote: "Judaism... has come back to life financially and industrially and is now awaiting its national resurrection..."

prudence. Yet Father Marie Alphonse's confidence in Providence and his incomparable energy overcame all obstacles.

From 1874 to 1879 the school was situated near the Damascus Gate. In the latter year, Father Marie Alphonse cast his eyes beyond the Old City walls. On a splendid height, commanding the Mamillah Pool from the west, he constructed the impressive edifice which with its monumental yet graceful façade delights the eye to this day, as one of Jerusalem's most beautiful buildings. When the poor Father Marie Alphonse, on being shown the plan, expressed fear lest the construction be too expensive, the French architect answered him simply: "The ugly costs as much as the beautiful."

For many decades, from 1879 till 1935; the school trained hundreds of pupils as artisans. Most of them were Christian Arabs, with a sprinkling of Jews. The percentage of Jewish pupils, however, increased considerably after the disturbances of 1929, during which "Ratisbonne" opened its gates wide to the Jewish refugees of the district. The ice was thus broken. The Jewish families, appreciating the instruction given by the Fathers of Sion, entrusted their children to them. The Arab families, on the other hand, withdrew more and more from "Ratisbonne," which in the forties had a very small minority of Arab pupils, as against hundreds of Jewish.

With the outbreak of the Arab-Jewish war the position became untenable. The dynamic drive of Zionism which gathered momentum amid the explosion of enemy bombs, was unable to appreciate the obligatory neutrality of our school, which eventually had to close down. However "Ratisbonne" retaliated in its own manner. Having given asylum until the last possible moment to both Arab and Jewish refugees under one roof, it then responded to the call of the Jewish authorities and Jewish friends and offered safety and solace to the surviving women and children of Kfar Etsion. When the members of this sorely tried settlement had to leave us, their places were taken by the evacuees of Ma'alé Hakhamishà, west of Jerusalem, who found within the precincts of "Ratisbonne" a refuge for themselves and also for their herd of twenty cows.

In 1929 there had been a beginning of mutual understanding. In the difficult hours of 1948 this understanding grew into affection. To-day, who among the Jewish population of Jerusalem does not mention "Ratisbonne" with grateful emotion?

Conditions are not completely settled yet. But the Fathers — without children, either Christian or Jewish — devote themselves to the study of Hebrew; they try to gain an ever better understanding of Israel and dedicate themselves to religious service and to scientific research. With both Jews and Christians they maintain excellent relations in the social and intellectual fields, which give every reason for satisfaction.

Good Heavens! How distant are we from any form of inquisition or persecution which antisemitic propaganda is trying to intimate. If it sad indeed that even in 1951 such propaganda may prove poisonously effective.

But it would be a wise policy on the part of the State of Israel if it demonstrated confidence and lifted the restrictions which are understood to be temporary and due to the non-existence of an Immigration Law providing for the entrance of religious personnel in the Holy Land.

PART I : CHRONICLE OF EVENTS

APRIL—JUNE

VISIT OF THE LATIN PATRIARCH

On Sunday April 1st His Beatitude Mgr. *Alberto Gori*, Latin Patriarch of Jerusalem, crossed from the Old City to Jewish Jerusalem, where he attended mass at the chapel of Terra Santa College and confirmed twenty-four persons. After the ceremony, His Beatitude and his retinue, which had been joined by Mgr. A. Vergani, Patriarchal Representative in Israel, left for Galilee.

On April 2nd, His Beatitude celebrated a pontifical mass at the Church of the Annunciation in Nazareth on the occasion of the Feast of the Annunciation, which had been transferred to that date owing to Easter Week. In the afternoon he visited the parishes of Reneh and Cana.

On April 3rd, in Nazareth, he presided over the convention of priests of the Latin Patriarchate in Israel. On April 4th, on Mount Carmel in Haifa, he presided over a study conference of all Latin curates in Israel on common urgent religious problems. The conference was also attended by Mgr. A. Vergani and the Rev. Father Terence Kuehn, o.f.m., Patriarchal Vicar for Southern Israel.

In the afternoon of April 4th, His Beatitude visited Acre, where a tea was held in his honour by the Municipality. He later visited the Terra Santa Hospice, where the parishioners were presented to him.

On April 5th, His Beatitude visited the parish of Rameh, the Hospice of the Franciscan Missionary Sisters on the Mount of Beatitudes, and the hospices of Capernaum and of Tiberias. After spending Friday in Nazareth, His Beatitude visited on April 7th the hospice of St. Anne at Sepphoris and the orphanage maintained by the Daughters of St. Anne. He later called on the parish of Jaffa of Galilee, where the parishioners were presented to him, and the hospice of Mujeidel. In the evening His Beatitude returned to Haifa where he confirmed four persons in the new parish church. A tea was offered to him by the

Catholic Club of the Carmel, which had recently been reconstituted at the initiative of Rev. Father *Denis Hanna*, curate of Haifa, and of Mr. *Boulos Karram*, and which at present has 90 members.

On April 8th, the Patriarch celebrated pontifical mass at the sanctuary of Mt. Carmel on the occasion of the closure of the Feast of the Scapular, and, in the afternoon, blessed the procession which took place in Haifa on that day.

CONCLUSION OF THE 7th CENTENARY OF THE SCAPULAR OF MT. CARMEL

On Sunday, April 8th, the celebrations of the seventh centenary of the Holy Scapular, inaugurated a year ago on Mount Carmel, were solemnly concluded with a pontifical mass celebrated by the Latin Patriarch of Jerusalem. The ceremony was preceded by a triduum in the parish church of Haifa, in which the Rev. Father *Denis Hanna*, o.c.d., Mgr. *A. Vergani* and H.E. Mgr. *Georges Hakim* took part.

On Sunday afternoon, a solemn procession took place in which the statue of the Virgin was carried on a decorated cart, drawn by young men, from the parish church in Lower Haifa through the town and up to Mount Carmel, where it was placed in the Sanctuary. All Catholic religious communities, as well as numerous faithful from Haifa and other towns and villages of Israel, participated in the procession, which was respectfully watched by large crowds of onlookers.

A DENIAL BY H. B. THE LATIN PATRIARCH OF JERUSALEM

His Beatitude Mgr. *A. Gori*, Latin Patriarch of Jerusalem, while on a short visit to the New City of Jerusalem on May 4th, informed representatives of the Government of Israel that he had no knowledge of the source of a complaint attributed to Mgr. *McMahon*, Head of the Pontifical Mission "pro Palestina," by a United Press report from Vatican City on April 22nd that "Mgr. *Gori* was prevented for some hours from crossing into Israel territory."

Declaring that he had never suffered inconvenience on entering Israel territory, the Patriarch explained that on April 1st he waited on his own volition at Mandelbaum Gate for one hour till his attendants arranged their permits of passage. This delay, declared Mgr. *Gori*, was in no measure due to any fault of the Israel authorities.

THE LEPER HOME OF JERUSALEM

On April 1st, after the conclusion of the negotiations between the Government and the British Mission Board of the Moravian Church, the Leper Home of Jerusalem, established by the Moravian Church about seventy years ago, was officially taken over by the Israel Ministry of Health.

Matron *Oggoline Norgaard*, who had headed the Home for over 40 years and is now in her seventies, has retired on pension and intends

to return to her native Denmark. "She will be regretted by all who knew her and admired her magnificent work," Dr. Biran, the District Commissioner of Jerusalem, said during a reception offered in her honour.

With her left Sister *Johanna*. The Ministry of Health succeeded in recruiting three other Danish Sisters who volunteered to come out to Israel to take up work with the Lepers. There are now about forty patients at the Home, including several Arabs who have preferred to remain in Israel together with the Arab members of the household staff. The new Matron is Jewish but the Sisters are Christian. The medical supervision is now being exercised by the Dermatological Department of the Hadassah University Medical School.

STUDY GROUPS OF THE AMERICAN CHRISTIAN PALESTINE COMMITTEE VISIT ISRAEL

On April 7th, a group of twenty-two American clergymen, University professors, authors and journalists from nineteen different centres arrived in Israel from Jordan on a ten days' visit. The group was organized by the American Christian Palestine Committee and led by Dr. *Carl Hermann Voss*, Chairman of the Committee's Executive. They arrived here after an extensive study of the refugee problem in Lebanon and Jordan.

In Israel the party visited the Christian churches and sanctuaries, the Knesseth, the University and the Jerusalem Municipality which gave a reception in their honour, as did the Israel-American Friendship League. At a luncheon offered them by the Government in Jerusalem, Rabbi J. Herzog, Director of the Department for Christian Communities in the Ministry of Religious Affairs, spoke on "The tasks of the State of Israel." In the evening, the theologians of the group, among these Mr. *Russell Henry Stafford*, President of the Hartford Seminary Foundation, discussed "Problems and Trends in Modern Protestant Theology" with Dr. Chaim Wardi of the above Ministry.

While in Nazareth, the party were entertained by the Military Governor, who introduced them to the local notables and Church dignitaries. In the course of this reception, the spokesman of the group said: "We have been greatly impressed by the constructive activities in this country and by the Government's care for the new immigrants and for the Arab population. We return to the United States with the prayer that peace may reign in this part of the world, so that Jews and Arabs may solve their problems in mutual understanding."

Before their departure, the visitors were received by the Minister for Foreign Affairs.

On June 25th, a further group of twenty American clergymen, newspaper editors and writers from various parts of the United States arrived in Israel from Jordan for a ten days' visit. They were led by the Rev. Karl Baehr, of the American Christian Palestine Committee.

The party included Dr. John Evans, Religion and Education Editor of the "Chicago Tribune" and Dr. G. Ray Jordan, Professor of Preaching, Emory University, Georgia.

THE GREEK ORTHODOX PATRIARCH'S FIRST VISIT TO JERUSALEM

On April 16th, His Beatitude Mgr. *Timotheus Pythagoras Themelis*, Greek Orthodox Patriarch of Jerusalem, crossed the lines from the Old City on his first visit to Israel. He was accompanied by Their Excellencies Mgr. *Athenagoras*, Archbishop of Sebaste, and Mgr. *Benedictus*, Archbishop of Tiberias.

His Beatitude was met at the border by representatives of the Ministry of Religious Affairs and of the District Office. After inspecting a guard of honour, he proceeded to the King David Hotel where he received Arab, Greek and Jewish delegations and visitors. He then went on a short tour of the country, visiting on his way holy sites and imparting blessings to the Greek Orthodox communities. While at the King David Hotel, he was presented by the Ministry of Religious Affairs with a silver-bound Bible, artistically decorated with the emblems of the twelve tribes of Israel.

After a short conversation with the Minister of Religious Affairs, His Beatitude, who seemed very touched by the manifold manifestations of respect and reverence, returned to the Old City.

His Beatitude was born on the Island of Samos in 1878. After graduating at the Theological School of the Holy Cross in Jerusalem (1898), he continued his studies at the Universities of Oxford and Cambridge. In 1906, he was ordained deacon, in 1914 promoted archimandrite, in 1921 elected Archbishop of Jordan and in 1935 Patriarch.

While still Archbishop of Jordan, Mgr. Themelis devoted much of his activity to bringing about a closer understanding between the Greek Orthodox and Anglican Churches. In 1922 he organized friendly meetings with representatives of the Church of England, in 1923 he went on a special mission to London, in 1923 and 1925 he went on similar missions to Cyprus, in 1928 he attended the International Protestant Congress on the Mount of Olives, and in 1930 the Lambeth Conference. Mgr. Themelis was also keenly interested in educational matters and in 1920 founded a girl's trade school and in 1921 a Museum of Old Icons at the Patriarchate; in 1931 he participated in the Pan-European Congress of Sunday Schools in Budapest. Among other achievements should be mentioned the Patriarch's considerable scientific and literary production: in fact, His Beatitude is the author of more than 35 books and pamphlets and of over 350 articles dealing with theology, archaeology, Greek literature, Holy Places and so forth. Particular mention is merited by his Greek translation of the Egyptian classic "The Book of the Dead," accomplished in 1935, during his visit to Upper Egypt.

On May 4th, the local press, in a report on the situation in the Huleh area, stated that, owing to the tension near the Syrian border, the Israel authorities had ordered the evacuation of the religious personnel of the convents of Tabgha, Capernaum, and the Mount of Beatitudes.

Mgr. A. Vergani, the Representative of the Latin Patriarch in Israel, who was the first personality to visit these places on the following morning, was gratified to find the entire religious personnel at their posts. In a subsequent statement to the Ministry of Religious Affairs, he wrote:

"... all priests, monks and nuns in the above-mentioned localities are at their posts and have suffered no inconvenience from anybody. The behaviour of the Israel soldiers has been exemplary and has not given occasion for any complaint, though the battle (between the Syrians and the Israelis) took place at no more than two or three kilometres distance. Moreover, as I wish to point out explicitly, the Arab personnel of the above-mentioned convents and hospices has not suffered the slightest inconvenience either. I have visited all the Catholic establishments in the area and wish to give deserved praise to whom it is due, and to convey the gratitude of the entire religious personnel."

We hope that in the future the press will be more careful in its reports on such delicate matters."

The Editor of this Bulletin has also received the following letter from the Rev. Father M. Cortes, o.f.m., President of the Hospice of St. Peter in Tiberias:

Dear Sir,

"I take pleasure in answering your enquiries regarding the recent events in Northern Galilee. We were very much surprised at the report in the Israel press that, on account of the recent Arab-Jewish incidents in the area, the Jews had occupied the convents and sanctuaries of Capernaum, St. Peter and the Mount of Beatitudes and compelled the religious personnel to leave. Nothing could be more untrue."

At the courteous request of Mgr. Vergani we have investigated the matter and established with great satisfaction that the report is completely false and tendentious.

The monks and nuns who guard these holy sanctuaries have remained at their posts without any disturbance and without having been interfered with in the least. On the contrary, the Jews have behaved with the utmost propriety, promising them every guarantee for their safety and placing themselves disinterestedly at the disposal of all the religious.

Afterwards I had the opportunity of talking to some of those (Israelis) who had been in charge. They regretted the tendentious report and showed me the order issued to them to refrain from damaging the sanctuaries or disturbing their pious guardians in any way.

As to other local news, there is nothing of any interest to report, my dear friend.

I wish to add that this sanctuary is frequently visited by many Jews who not only behave most respectfully but also clearly show their admiration for the Catholic faith and appreciate and estimate at its true value the spirit of sacrifice and charity of the Franciscan Fathers, worthy representatives of the Vatican and of the Catholic rights in these sanctuaries.

I take this opportunity to re-affirm that I am,

Yours respectfully,

2-VI-1951

(sgd.) P.J.M. C.(ortes)

PENTECOST AT THE CHURCH OF THE DORMITION

May 13th, Pentecost, was a memorable day for the Church of the Dormition on Mount Zion in Jerusalem. The pontifical Pentecost mass was again celebrated by the Latin Patriarch of Jerusalem and a tradition which had been interrupted by the hostilities thus resumed.

His Beatitude, Mgr. Alberto Gori, had arrived from the Old City in the morning, accompanied by Mgr. Girard and Don G. Beltritti, canons of the Church of the Holy Sepulchre. At the church entrance they were officially welcomed, according to the Benedictine ritual, by the Very Reverend Father Leo A. Rudloff, O.S.B., Prior and Apostolic Administrator of the Dormition Abbey.

The ceremony was attended by the Latin Patriarch's Vicars in Israel, Mgr. A. Vergani and the Reverend Father Terence Kuehn, by the Consuls-General of Spain, Italy and Belgium, and by a large congregation. Afterwards, His Beatitude visited the Cenacle.

In the afternoon the Franciscans made their traditional pilgrimage to the Cenacle, with the participation of some sixty religious from the Old City, and prayed in the Sanctuary.

It may be recalled that the Dormition Abbey, situated near the border, was restored to religious use by the Israel authorities shortly before Pentecost last year. All the members of the Benedictine community living in Jerusalem, six fathers and nine brothers, have returned to Mount Zion.

On the first anniversary of their return to the Abbey, the Very Reverend Father Rudloff wrote to Dr. Mendes of the Department for Christian Communities in the Ministry of Religious Affairs to express his appreciation for the interest taken by the Ministry in restoring the Sanctuary to its owners and for the efforts that were made in behalf of its guardians.

CORPUS CHRISTI PROCESSION IN RAMLE

On Sunday, May 27th, a Corpus Christi ceremony was performed in the Roman Catholic church in Ramle, which was followed by a procession through the town. Nearly all Christians of the town participated. Traffic was halted along the main road — the Tel Aviv-Jerusalem highway — to allow the procession to pass.

2,000 POUNDS PAID TO THE DORMITION ABBEY IN ACCOUNT OF DAMAGES

At the end of May, the Ministry of Defence paid a sum of IL.2,000 to the Prior of the Dormition Abbey, the Very Rev. Father Leo Rudloff, as a down payment on account of the claim of the Dormition for damages suffered during the fighting. The payment was made on the understanding that it is without prejudice to a final settlement.

In a letter to Dr. Colbi of the Department for Christian Communities in the Ministry of Religious Affairs, through which the sum was conveyed, Father Rudloff expressed his appreciation of the personal interest taken by Dr. Colbi in the matter.

SISTERS OF ST. JOSEPH OF THE APPARITION FLY TO ROME

On June 17th, a group of twenty Sisters of the religious order of St. Joseph of the Apparition left Israel by an "El Al" plane for Rome, to attend the canonization ceremony of the founder of their order, the Blessed Emilie de Vialar, which was to take place on June 24th.

The Order of St. Joseph of the Apparition was founded in 1832, in Gaillac, diocese of Albi, France, and soon spread far and wide, reaching such distant countries as Burma and Australia.

The Sisters of St. Joseph, who arrived in this country in 1948, the first religious order to come here after the Crusades, have fifteen establishments in the former territory of Palestine. Eight of these are today in Israel, viz. in Jerusalem (Girls' School and Hospital of St. Louis), Jaffa (three girls' schools and one hospital), Ramle (a girls' school), Nazareth (two girls' schools and one dispensary), and Abu Ghosh (a dispensary). In 1950, their schools were visited by 1,347 pupils; 39,513 patients were treated at their dispensaries, and the two hospitals had a total of 25,416 days of hospitalization.

FIRE AT THE RUSSIAN CONVENT OF EYN-KEREM

A fire broke out at the Russian Convent of Eyn-Kerem in the evening of April 11th, when a nun dropped a lighted candle on an old mattress in an attic. Three fire engines of the Jerusalem Brigade succeeded in extinguishing the outbreak after fighting it for more than two hours. The engines were unable to approach the Convent, which is situated on a hill, and the firemen had to proceed on foot. A chain of nuns and of children of the adjoining Children's Village passed buckets of water up the hill to the firemen.

RUSSIAN ORTHODOX CELEBRATE HOLY TRINITY

On June 18th, the Feast of the Holy Trinity was celebrated at the Russian Orthodox Church in Jerusalem with great pomp and solemnity. The ceremony was conducted by Bishop Vladimir, Head of the Russian Ecclesiastical Mission in Israel. He was assisted by Archbishop Athenagoras who had arrived from the Old City, accompanied by a number of deacons and choirboys.

After the ceremony, a reception was held at the Bishop's residence. It was attended by the Polish and Czechoslovak Consuls-General, members of the Russian Legation, and representatives of the Israel Government.

NO RIFT IN THE ANGLICAN COMMUNITY

On June 22nd, the Reverend Khalil S.S. Jamal, Secretary to the Council of the (Arab) Evangelical Episcopal Community in Israel, vehemently denied a report in a Hebrew newspaper of an alleged rift between the Council and the Anglican Bishop in Jerusalem, the Rt. Reverend W. H. Stewart, D.D.

"As a matter of fact the Community has never expressed any intention to separate from the Anglican Communion nor will it consider such a foolish step in the future," the Reverend Khalil Jamal says in his statement. "The Evangelical Episcopal Community in Israel is proud of being part of the great world-wide Anglican Communion, it treasures the glorious traditions it has inherited as such, and all its clergy are bound by oaths of loyalty and obedience to their Bishop as the local head of their Church. There has been no rebellion against the authority of the Bishop . . . The Standing Committee has never in the past been as close to the Bishop as it was at that particular meeting (at which the rift was alleged to have occurred) and the majority of them asked him if he were willing to be the Chairman of a Board of Trustees in the name of which their properties could be registered (subject, of course, to the ratification of that proposal by the Council itself)."

THE FEAST OF ST. JOHN AT EYN-KEREM

On Sunday 24th June, the Feast of St. John the Baptist, a pontifical high mass was celebrated at the Church of St. John the Baptist at Eyn-Kerem, traditionally the birthplace of the Saint. The ceremony was conducted by His Paternity the Most Rev. Father *Giacinto Faccio*, Custos of the Holy Land, who had crossed from the Old City on Friday with a party of fifty-five Franciscans. Among the congregation was the Very Reverend Father Terence Kuehn, o.f.m., and the Duke of Terranova, Spanish Consul-General. In the afternoon, a solemn procession took place to the Grotto of the Birth of St. John in the Church.

On Saturday morning, a pilgrimage was made to the chapel of St. John in the Desert, about an hour's walk west of Eyn-Kerem. A vesper service was held in the afternoon.

PART II : CHRISTIAN LIFE IN ISRAEL

THE LITURGICAL CYCLES OF CHRISTMAS AND EASTER

(By the Reverend Father A.B.S., O.S.B.)

A.

Although the Christian era is reckoned from the year of the birth of Christ, the beginning of the ecclesiastical year coincides by no means with the civil Christian year.

The civil year starts on January 1st, the Feast of the Circumcision, which is intermediate between the two main festivals of the first Liturgical Cycle — the Feast of the Birth of the Lord, Christmas, and the Feast of His Apparition, Epiphany or Twelfth Night. These festivals are preceded by a preparatory period called Advent. The liturgical ecclesiastical year therefore commences with the beginning of the Advent period, the First Sunday of Advent (at the end of November or the beginning of December). The Sundays and Festivals preceding and following Christmas together constitute the Liturgical Cycle of Christmas.

During this season the Church commemorates Christ's first advent on earth as the Saviour, his miraculous birth in Bethlehem. But it also celebrates in anticipation his second advent, his coming as Judge of the clouds of heaven. The Church in its liturgy views the past and the future event, the beginning and the fulfilment of the salvation, as one single action. Both events must together act on our souls, to achieve there a third, inner advent of Christ, which is full of grace.

The preparatory period of the three or four weeks preceding Christmas is called Advent, arrival. The Saviour for whose arrival we yearn is on His way to us, whilst we endeavour to offer Him a worthy reception. This holy season, joyous and serious at the same time, exhorts us to acknowledge our sinfulness and directs us, through penitence and purification, to expiate our sins so that, like newborn children in the spirit, we may celebrate the birth of our Lord and receive His Grace. This Season also reminds us that we are still living in the era of anticipation, that we too are still expecting the Saviour who will bring glorification to us and the entire Church on the Day of Judgment, and arouses in us an immense longing for the day of His last advent. This season places on our lips the supplications of the prophets making them the expression of our own yearning.

On this road, we are accompanied and guided by the figures of three saints: Isaias, St. John the Baptist, and Mary.

Most lessons of this season are derived from the prophet Isaias who, according to our belief, announces both the birth of the Lord

and the events of the Last Days. St. John appears in the lessons of this season as the forerunner of the Lord who prepares His way. He is the Elias of the New Covenant, the penitential preacher of the Last Day who, each year, as it were, precedes the Lord and announces his early arrival. He is accompanied by the holy Virgin, who in silent expectation carries the Son of God under her heart, ready to give Him to the world according to God's will. The Feast of her Immaculate Conception shines forth, like a radiant morning star, into the dawn of Advent, towards the coming Light of the World.

The summit of the liturgical cycle of Christmas is formed by Christmas and Epiphany. Christmas commemorates the day of Christ's birth in time while Epiphany emphasizes Christ's arrival in the heart of man, the revelation of the Messiah to pagan mankind, represented by the three magi, to the Jews at the river Jordan, on the occasion of the baptism by St. John, and the revelation to the Apostles of His divine nature at the Wedding at Cana.

The liturgical cycle of Christmas finds its conclusion in the Sundays following Epiphany and the Feast of the Presentation of Jesus in the Temple on the fortieth day after his birth, on February 2nd, "Candle Mass Day." The number of Sundays after the Epiphany varies and depends on the date of Easter. Easter also determines the date of Septuagesima Sunday, which introduces the second and most important liturgical cycle, that of Easter.

B.

Easter forms the central festival of the ecclesiastical year, the culmination of all festivals. The event celebrated on that day, the resurrection of Christ from the dead, is the fulfilment of his work as Saviour, the supreme evidence of his divine mission and also the symbol of our own future resurrection, our eternal life.

The nine weeks preceding Easter and the eight weeks following it constitute the so-called liturgical cycle of Easter. This whole cycle is movable and depends on the date of the Easter Festival. Easter has no fixed date, but is annually celebrated on the first Sunday after the full moon following the vernal equinox, in constant commemoration of the Jewish Passover. As the blood of the Paschal Lamb once guarded the Jewish people against the angel of death and brought about their redemption from Egypt, the land of bondage, so the blood of the "Lamb of God" has brought salvation to the sinful world, redemption from the bondage of Satan. As Christ has risen from the dead on the third day after his death, which took place on the eve of the Sabbath, His suffering and death are commemorated on the Friday preceding Easter. Good Friday is preceded by Holy or Maunday Thursday, the day on which Christ and his disciples celebrated Passover in the room of the Last Supper on Mount Zion, saying: "With desire, I have desired to eat this Passover with you." The conclusion of this paschal meal, the

blessing of the unleavened bread and of the cup filled with wine, was used by Jesus for the institution of the Holy sacrifice of the Mass. For this reason Holy Thursday, too, is an important Feast for Christians. In Jerusalem they visit the Room of the Last Supper, the Cenacle, and conduct a special prayer service there and in adjoining holy places.

It should be mentioned in this connection that in the early Christian centuries baptism was administered on the eve of Easter, symbolizing a resurrection with Christ for a new life. The entrance into the realm of God on earth, the Church, which baptism affords, is compared with the passing of the children of Israel through the Red Sea and their entrance into the Promised Land. In addition, the penitents who on account of serious transgressions had been excluded from the community of the faithful, were re-admitted to it on Holy Thursday.

This introduction may have helped to elucidate the meaning of the Easter Festival. As already mentioned, the Easter cycle begins with Sunday Septuagesima, the seventieth day before Easter. This Sunday, according to ancient tradition, recalls the seventy years of penitence which the Chosen People had to spend in the land of exile before being allowed to re-enter the sacred soil of the Promised Land. For this reason the Church, during that period, lays aside the "Song of Praise of the Lord," the celestial Alleluja, and proscribes its use by its children in the land of exile until Easter.

The preparatory period for Easter in a stricter sense begins on Ash Wednesday, which introduces Lent, a forty day period of fasting in commemoration of the forty years spent by the children of Israel in the wilderness and of the forty days' fasting by Christ. During this period the catechumenes received their final instruction and the penitents were prepared for their re-admission into the Church. The instructions followed the texts of the daily holy mass during this period.

From Passion Sunday onwards, the liturgy closely follows the sufferings of Jesus Christ. The mourning of this period is only interrupted on Palm Sunday when a palm procession commemorates Jesus' solemn entry into Jerusalem on the back of an ass.

We have already mentioned the most important liturgical days of Holy Week between Palm Sunday and Easter. As a symbol of penance the ecclesiastical colour during the entire period is purple; from Easter to Pentecost the colour is white, as a sign of joy.

During the Easter season the Church celebrates three mysteries which are closely connected: the mystery of the Resurrection at Easter; that of Christ's Ascension forty days after Easter; and on the fiftieth day after Easter, Pentecost, the commemoration of the descent of the Holy Spirit, the Giving of the Law of the New Covenant of Grace and Love, and the birth of the Church newly established by Christ. As these important mysteries were enacted on earth in the Room of the Last Supper on Mount Zion, the faithful have been making a pilgrimage

to this place on that day for centuries.

Pentecost concludes the second liturgical cycle and simultaneously, by its main inherent conception, introduces the third liturgical cycle, symbolizing the influence of the Saviour's Grace on the members of the Church. Comparing the first and the second liturgical cycles, we see that they are both founded on events which occurred in the earthly life of the Lord. But whilst during the first cycle Christ's Messianic Kingdom only is the object of our joy and inspired love, in the second cycle His princely majesty is combined with the solemn dignity of His eternal Priesthood.

THE SWEDISH THEOLOGICAL INSTITUTE IN JERUSALEM (By Dr. Henriette Boas)

The Swedish Theological Institute in Jerusalem, which opened its doors in February, concluded its first term at the end of June. It is the only school for Christian students of theology in the country which lays stress on modern Israel and teaches Judaica and Rabbinica in addition to Biblica.

It was established by a Council of representatives of the Church of Sweden, with the object of giving theological students a better knowledge of post-Biblical Judaism and of modern Jewry, of which as a rule they know very little. The Council is headed by Bishop T. Ysander of Lynköping; the Dean of Stockholm, Pastor O. Nystedt, is Secretary; the other members are representatives of the Universities of Lund (Prof. Joh. Lindblom) and of Uppsala (Dozent C. Lindeskog) and Councillor N. Ljunggren.

The plan was first mooted in 1946 when Miss Greta Andren, the Institute's present Secretary and Matron and author of a valuable book on the Holy Land, came to Jerusalem to make preparations. A building near the Swedish Consulate-General — now just outside Israel territory — was selected to house the Institute. However, the insecurity and hostilities of the following years prevented the carrying out of the project.

In 1949 it was resumed. Professor Hans Kosmala was appointed Director. He had been lecturer and later Director of the Institutum Judaicum Delitzschianum in Leipzig (since 1935 in Vienna) which, established by Franz Delitzsch in the middle of the last century, had likewise had the aim of acquainting Evangelical students of theology with post-Biblical Judaism. An active anti-Nazi, Prof. Kosmala had been living in England since 1938.

This time, accommodation was found in Tabor House in the Street of the Prophets in Jerusalem. The building belongs to the Episcopal Methodist Church of America and had housed the Newman School until 1948, when the staff left the country.

As some of the rooms had meanwhile been occupied by other tenants, only five students could be accepted for the Institute's first term. They had all received scholarships from the Swedish Church Council. Three of them were from Sweden, one from Denmark and one from Norway. Three were still students, one was writing his thesis, and the fifth a young clergyman. It is hoped that further accommodation will be released in the building in time for the opening of the next term in September.

In future, students will stay for nine months, till June. At the end of their stay, they will receive a certificate of attendance. The language of instruction is either English or German. In principle students from non-Scandinavian countries can also be admitted. A requirement for admission is that the candidate has had at least one year of Ancient Hebrew at a University.

The curriculum includes Biblica, Judaica and Rabbinica (taught by Professor Kosmala), talks by Jewish outside lecturers (including Prof. Martin Buber and Prof. Hugo Bergmann) on "The People and Land in the State of Israel, its religious, cultural and social problems," and lessons in modern Hebrew given by a Jewish teacher. In addition, excursions are arranged to various parts of Israel and to the Holy Places.

The subjects taught by Professor Kosmala include: Rabbinical terminology and hermeneutics, Rabbinical tradition and literature from Ezra to Joseph Caro, the Hebrew New Testament, the Sayings of the Fathers, the Jewish Prayers and Prayer Book, the Golden Rule and the Double Commandment of Love, the Passover Haggadah, Biblical Aramaic, and an introduction to Yiddish.

The Hebrew University Library has lent the Institute copies of Hebrew textbooks which cannot be obtained from abroad, to begin with for a period of one year. The library of the Newman School, on the premises, is also at its disposal.

The students attended a Passover Seder and a number of guest lectures at the Hebrew University, the latter, however, only when given in English, as their Hebrew had not advanced sufficiently to follow lectures in Hebrew. It is expected, however, that next year, when the students stay for a period of nine months, they will have learnt sufficient modern Hebrew during the summer term.

At an At Home to their Jewish friends given by the staff and students on June 28th, Professor Kosmala thanked the Ministry of Religious Affairs, the West European Division of the Ministry of Foreign Affairs, the Hebrew University and Hebrew University Library and

A representative of the students, Mr. A. Isaakson, said they had been particularly impressed by the fact that so many people in Israel were prepared to make sacrifices for a great ideal, more people perhaps than anywhere else in the world. He hoped their sacrifices would not be in vain.

PART III: DOCUMENTS

Two laws passed by the Knesseth, viz. the Marriage Age Act Law of 1950 and the Women's Equal Rights Law of 1951, may have a special bearing on the internal life of the Christian Communities in Israel. We therefore publish them here *in extenso* together with a few explanatory notes.

MARRIAGE AGE ACT LAW, (5710-1950)

Interpretation

1. In this Law —

"woman under marriage age" means a female person under the age of seventeen years completed;

"marriage" (*nisu'in*) includes celebration of marriage, and the verb "marry" (*naso*), in all its forms, shall be construed accordingly;

"welfare officer" means a person appointed by the Minister of Social Welfare to be a welfare officer for the purposes of this Law.

Offences

2. A person who —

(a) marries a woman under marriage age; or

(b) celebrates, or in any capacity assists at or in connection with the celebration of, the marriage of a woman under marriage age; or

(c) gives away in marriage a woman under marriage age, being his daughter or ward,

shall be liable to imprisonment for a term not exceeding two years or to a fine not exceeding six hundred pounds or to both such penalties.

Ground for action for dissolution of marriage

3. (a) Where a marriage which according to the law applicable to

*) Passed by the Knesset on the 18th Av, 5710 (1st August, 1950), and published in *Statute Book* No. 57 of the 25th Av, 5710 (9th August, 1950). P. 286

matters of personal status of the parties is valid, has been celebrated in contravention of section 2, the fact of its having been so celebrated shall be a ground for an action for its dissolution by way of letter of divorce (*'get'*), annulment, or in any other manner, as the law applicable to matters of personal status may provide.

(b) An action for the dissolution of a marriage on the ground mentioned in subsection (a) may be filed by the wife or one of her parents or guardians or a welfare officer.

(c) Where an action for the dissolution of a marriage on the ground mentioned in sub-section (a) is filed otherwise than by a welfare officer, and the wife is under the age of eighteen years completed at the time of its being filed, and a welfare officer is of the opinion that the hearing of the action is a matter of general interest, such welfare officer may, at his discretion, appear at the hearing and plead thereat.

(d) No action for the dissolution of a marriage on the ground mentioned in subsection (a) shall be entertained unless —

- (1) it is filed by the wife while she is under the age of nineteen years completed; or
- (2) it is filed by one of the wife's parents or guardians or a welfare officer while the wife is under the age of eighteen years completed.

Extenuating circumstances

4. In determining the punishment of a person convicted of an offence under paragraph (a) of section 2, the Court shall take into account, as a ground for mitigating the punishment, the fact that

- (a) such person has, upon the wife's demand, dissolved the marriage in accordance with the provisions of the law applicable to matters of personal status of the parties; or
- (b) such person has abided by a judgment of a competent court or tribunal for dissolution of the marriage.

Permission for marriage of woman under marriage age

5. (a) Where a woman under marriage age has borne a child to a man or is pregnant by him, the District Court in whose area of juris-

dition the place of residence of the woman is situated may, on the application of the woman or one of her parents or guardians or of the man, permit her marriage to that man.

(b) The provisions of section 2 shall not apply where a marriage of a woman under marriage age is celebrated for which permission has been granted under subsection (a).

Amendment of Criminal Code Ordinance, 1936

6. The Criminal Code Ordinance, 1936⁽¹⁾, shall be amended as follows:

(a) In section 182

(1) the colon and dash after the words "Any person who" shall be deleted;

(2) the mark (a) at the beginning of paragraph (a) shall be deleted;

(3) the semicolon and the word "or" at the beginning of paragraph (a) shall be replaced by a comma;

(4) paragraphs (b) and (c) shall be repealed;

(b) section 183 shall be repealed.

7. The Minister of Justice is charged with the implementation of this Law.

David Ben Gurion

Prime Minister

Pinchas Rosen

Minister of Justice

Yosef Sprinzak

Acting President of the State

Chairman of the Knesset

EXPLANATORY NOTE

Section 182 (b) of the Criminal Code Ordinance, 1936, laid down that any person who marries, celebrates or in any capacity assists at or in connection with the celebration of a marriage of a female who is under the age of fifteen years completed is guilty of a misdemeanour and is liable to imprisonment for six months. It appeared that in view of the standards attained by the various elements composing the population of Israel, the minimum age so fixed was too low. The new law,

⁽¹⁾ Palestine Gazette No. 652 of the 4th December, 1936, Suppl. I, p. 285
(English Edition).

by reframing the said provision, raises the minimum marriage age to 17 years, without allowing exceptions on the strength of the consent of parents or guardians or the physical development of the female concerned. Moreover, in addition to the grounds for divorce or dissolution of marriage under the personal law of the partners, the law creates a new ground for divorce or dissolution, *viz.*, the fact that the wife, at the time of the marriage ceremony, had not yet reached the age of 17 years. No attempt is made to alter the personal law of the parties in any other respect or to declare the marriage void *ab initio*. Where the personal law of the parties does not know divorce or dissolution of marriage at all, no divorce or dissolution will be granted on the strength of the new law.

WOMEN'S EQUAL RIGHTS LAW, 5711—1951 *)

Equality before the law

1. A man and a woman shall have equal status with regard to any legal proceeding; any provision of law discriminating, with regard to any legal proceeding, against women as women shall be of no effect.

Property of a married woman

2. A married woman shall be as fit to own and deal with property as if she were unmarried; her rights in property acquired by her before her marriage shall not be affected by her marriage.

Equality in respect of guardianship

3. (a) Both parents are the natural guardians of their children; where one parent dies, the survivor shall be the natural guardian.

(b) The provisions of subsection (a) shall not derogate from the power of a competent court or tribunal to deal with matters concerning the guardianship over the persons or property of children having regard only to the interest of the children.

Rights in an estate, being mulk land or movable property

4. (a) Notwithstanding anything contained in any other law, rights in

*) Passed by the Knesset on the 13th Tamuz, 5711 (17th July, 1951) and published in *Sefer Ha-Chukkim* No. 82 of Tamuz, 5711 (July, 1951); the Bill and an Explanatory Note were published in *Hatza'ot Chok* No. 75 of the 3rd Iyar, 5711 (9.5.51), p. 190.

1) *Laws of Palestine* vol. II, p. 1378 (English Edition).

an estate, being *mulk* land or movable property, shall be determined in accordance with the provisions of the Second Schedule to the Succession Ordinance¹⁾.

(b) The provisions of subsection (a) shall apply to any estate the order for the distribution of which is made after the coming into force of this Law, even if the deceased died before such coming into force.

(c) The provisions of subsection (a) do not apply to such items of an estate as are disposed of by will.

Marriage and divorce

5. This Law shall not affect any legal prohibition or permission relating to marriage or divorce.

Protection of women

6. This Law shall not derogate from any provision of law protecting women as women.

Application of Law

7. All courts shall act in accordance with this Law; a tribunal competent to deal with matters of personal status shall likewise act in accordance therewith, unless all the parties are eighteen years of age or over and have consented before the tribunal, of their own free will, to have their case tried according to the laws of their community.

Amendment of Criminal Code Ordinance, 1936

8. The Criminal Code Ordinance, 1936⁽¹⁾, shall be amended as follows:

(a) Paragraph (c) of the proviso to section 181 is repealed;

(b) the following section shall be inserted after section 181:

"Dissolution of marriage against the will of the wife."

181A. Where the husband dissolves the marriage against the will of the wife without a judgment of a competent court or tribunal having ordered the wife to dissolve the marriage, the husband shall be guilty of a crime and shall be liable to imprisonment for a term not exceeding five years."

¹⁾ *Palestine Gazette* No. 652 of the 14th December, 1936, Suppl. I, page 285 (English Edition).

Implementation

9. The Minister of Justice is charged with the implementation of this Law.

David Ben Gurion

Prime Minister

Pinchas Rosen

Minister of Justice

Chaim Weizmann

President of the State

EXPLANATORY NOTE

The above Law is based on the second chapter of the "Outline of the Government Programme" (approved by the Knesset on the 10th Adar, 5709 (11.3.1949), which says:

"A woman shall enjoy complete equality of rights and duties in the life of the State, social and economic life and in the entire system of the laws".

The principles of the Law are the following:

- (a) A man and a woman shall have equal status with regard to any legal proceeding; any provision of law discriminating, with regard to any legal proceeding, against women as women shall be of no effect.

The laws of certain communities disqualify women for certain legal proceedings for which men are qualified; the Law does away with this discrimination.

- (b) The capacity of a married woman to own and deal with property shall be as complete as that of an unmarried woman (section 2). The laws of certain communities do not accord married women fully qualified status with regard to property. The Law confers upon married women the full measure of rights accorded in this sphere to men.

- (c) Both parents are the natural guardians of their children (section 3). Under former law, only the father was the natural guardian over the persons and property of his minor children; the mother was not the natural guardian of the children even if the father was dead. The Law confers on the parents equal status with regard to the natural guardianship over their children. At the same time, it maintains the power of a competent court to deal with the guardianship over children having regard only to the interests of the latter and thus, e.g., to appoint one of parents, or a third person, as guardian where the interests of the children so require.

- (d) The laws of certain communities accord to women a lesser right and share in an estate than to a man of the same degree of relationship to the deceased, *e.g.*, a daughter's right is not the same as a son's, the mother's not the same as the father's, and the wife's not the same as the husband's. The Law (section 4) extends the provisions at present applying only to land of the *miri* category also to *mulk* land and to movables, so that communal laws discriminating against women with regard to rights in an estate shall not (subject to the provisions of section 7 — see below) apply to the distribution of an estate in Israel.
- (e) There is a general reservation in section 5 which provides that the Law shall not derogate from any legal prohibition of permission relating to marriage or divorce, *e.g.*, the provision that a divorced woman is forbidden to a *kohen*, that the man betroths the woman, and not *vice versa*, or that the man gives, and the woman receives, the letter of divorce.
- (f) The Law does not derogate from any provision of law protecting women as women (section 6). It thus maintains any provision of law in favour of women as women or mothers, *viz.*, provisions concerning working hours, times of work, maternity leave, etc.
- (g) The provisions of the Law are binding on civil courts as well as on religious courts dealing with matters of personal status (section 7). Where, however, all the parties are adults, and they agree before a religious court, of their own free will, that their matter be dealt with according to their religious law, such religious law shall be the law applicable.
- (h) Section 8 amends the Criminal Code Ordinance, 1936, on two points:
- 1) Paragraph (c) of the proviso to section 181 provides that no person shall be convicted of bigamy if the marital law applicable to him is the law of a religious community permitting bigamy. The amendment extends the ban on bigamy to the members of all communities in the State of Israel.
 - 2) The laws of certain communities permit the husband to dissolve the marriage against the will of the wife. The Law creates a new criminal offence by the insertion of an additional section, 181A, under which a husband who dissolves the marriage against the will of the wife is guilty of a crime unless the wife has been ordered by a judgment of a competent court to dissolve the marriage.

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Responsible Editor: Dr. Chaim Wardi

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